Bombay R R Alg 5

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WEEKLY REVIEW.

—One of the boilers of the Patent Ice Factory exploded the other day, with fatal results. It is stated that the water in the guage at a quarter to nine, stood at between 4 and 5 inches. At nine, water was turned on and presently the explosion took place. In the majority of instances, the explosion of boilers is caused, we believe, by the water being allowed to get too low, and a large supply being suddenly introduced, generating a vast quantity of steam instantaneously. Whether this explosion is attributable to such a cause, we know not; some of the witnesses say that it is not. The *New York Times* says that in two thirds of the explosions in America, the verdict 'A defect in the construction of the boiler,' might be rendered.

"There is careless attendance; there is want of water; there is stupid inspection; there are many criminal delinquencies; but behind all these lies usually the fault of improper construction. We are free to say that whether it be due to recklessness, or to penny-wise, pound-foolish economy, not more than one in ten of the stationary boilers now used in workshops is the product of first-class makers, and built on scientific principles. When a boiler explosion occurs, it may be accepted as *prima facie* evidence of erroneous construction, to be rebutted only by positive proof of individual carelessness on the part of the attendants, enough to cause explosion in a good boiler."

What an idea does it give of human depravity, that men, for the paltry gain to be made by cheaper materials and workmanship, should hazard the lives of their fellow-men in this way. We of course have no reference to the Girgaum boiler; but we hope that no pains will be spared to ascertain where lies the responsibility of the lives sacrificed by it.

It is stated that 57 boilers exploded in England in the year 1860, destroying 82 lives.

—The space in front of the Money School is to be ornamented by a structure 45 feet in height with a circlet of gas jets at the top, supported by a pillar, with four jets of water at its base, the latter sufficiently elevated to admit of drinking fountains beneath. The whole is likely to have a very imposing effect. The present lamp-pillar is to be removed to the neighbourhood of Church Gate Street.

—The telegraph tells us of an awful and in some respects unprecedented catastrophe. Tortola, one of the West India Islands, belonging to Great Britain, in the same latitude as Bombay, has been submerged and its inhabitants, 10,000 in number, have been destroyed, probably in the twinkling of an eye. The island belongs to the group of the Lesser Antilles, and is stated by a contemporary to have measured 12 miles by four, but Milner gives it only an area of 20 square miles. "This island (says Milner) often affords the singular spectacle of the sea raging furiously on the Northern side which is exposed to a heavy swell from the Atlantic, while the ocean is as smooth as glass on the opposite side." We imagine that the Cyclone which lately ravaged St. Thomas', may have intensified this swell so that it swept over the low lying portions of the island, where the great body of the population probably resided, and engulfed them all.

We regret to hear of the death of the Rev. John Pourie, for ten years Minister of the Free Church of Scotland in Calcutta. He came out as a missionary, but having been invited to become pastor of the English congregation connected with the Free Church, his time was thenceforward divided between the exigencies of the Mission and of the pastorate. The *Friend of India* testifies that he was a worthy colleague of Dr. Duff and Dr. Wilson, a successor fit to rank with men like Ewart, Mackay, Macdonald and Hislop. He died in Australia, whither he had gone on account of his health.

Seven Native pastors are to be ordained over as many churches in different parts of the field occupied by the Ahmednuggur Mission, in as many successive weeks commencing with the present. In connection with each of these ordinations, and introductory to them, there is to be a series of meetings, for preaching and prayer, extending over each week. The great Head of the Church will be waited upon for a revival of his work in the hearts of his people and for a blessing on the word preached. We hope that the blessing of God may be largely vouchsafed, and would ask our readers to carry the matter to a throne of grace. We trust that among our friends privileged to take part in the meetings, some one may favor us with a sketch of the proceedings and incidents.

Any of our readers who may have periodicals or books which they are disposed to make over to the troops proceeding to Abyssina, will kindly send them to the Depository of the Tract and Book Society.

We have been favored with a copy of a Pamphlet entitled "Remarks on Fevers in connection with Sanitation in Bombay, by Thomas Blaney," and shall take an early opportunity of noticing it.

The *Madras Churchman* quotes D'Aubigné as a witness that formerly all classes of Christians believed in the Real Presence. We believe in the real presence of Christ, so we presume, do all evangelical Christians; but we do not believe in his *corporeal* presence with the bread and wine, a very different and an infinitely inferior thing. It is the recognized presence of the real Christ that makes the communion spiritually profitable. When our Lord was on the earth he used the words 'The Son of Man which is in heaven.' He was in heaven though on the earth; and in a similar sense he is now with his people in their commemmoration of his death, though on the throne of heaven.

In the early part of this year we made mention of the Medical Mission which Dr. Young had come to this country to establish. After spending some time in Poona, studying the Marathi language, Dr. Young has now taken up his residence in Bombay and has opened a dispensary in Girgaum Road, where he is already consulted daily by a large body of patients. The sick poor are received and treated in this dispensary from 6 to 9 o'clock A. M. Classes will be opened for training young men who in course of time will be sent out to open smaller dispensaries in the districts and villages where medical aid is greatly needed. A class will also be opened for women who will get such a training as shall fit them to labor as nurses in connection with the various missions of the Presidency.

This Mission has been established by the Edinburgh Medical Missionary Society. A local Committee has been formed of which the Hon. Alex. Brown is Chairman, and Jas. Douglas Esq. Treasurer. A considerable sum is required to meet the current expenses, and the Committee hope the public of Bomboy will contribure liberally to its support. Medical Missions have been eminently useful in other parts of the would; and we trust that a similar report may be made of the work commenced under such favorable auspices among us.

The accounts of the diffusion of the Scriptures in Russia, which we extract from the Report of the British and Foreign Bible Society, are exceedingly interesting and important. It does not appear that there is now any check whatever to the free and full circulation of the word of God in the vernacular, in that great Empire. What is most noticeable is that the Scriptures are printed by the Synod of the Russo-Greek church, the Bible Society availing itself of the editions thus furnished, and getting them into general circulation by its agents. It is so far to the credit of the Greek Church, as compared with the Latin, that the influence of the word of God is not dreaded. If liberty is really upon such a basis in Russia as the Report intimates, we may expect to see, by the blessing of God, a gradual enlightenment in regard to the indefensible features of the Greek system, leading to an open confession and protest, such as we now have among the Armenians of Turkey. The liberty, however, is only comparable with the previous condition of things, and is hardly yet entitled to this honourable name. We believe that a change of religion is still obstructed by serious difficulties, and that any thorough discussion of the errors of the Greek church would not be allowed. We are not of those who think that a work of evangelization is to be carried on in such a world as ours, by the mere circulation of the Scriptures. The

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Book is one of the Two Witnesses ; the other is the living Evangelist ; it is on the union and harmonious working of these two, that the blessing of God especially rests. These are the two olive trees and the two candlesticks (lamps) standing before the God of the earth. Each is to the other an olive tree, supplying oil that the lamp may burn, and each is a light. The thing most prominently noticeable in the description of the Two Witnesses in Rev. xi, is their indivisibility. Whatever is done, is done by the two united. They have no life apart from each other. Combined, they have the power of the prophets of old, and greater, for all the promises and privileges of the new dispensation are in them. The living evangelist is not altogether wanting in Russia; but he is under restraints that the book is not under ; and we cannot expect to see the full blessing of God given to the work, until these restraints are removed. In like manner, wheresoever men go preaching Christianity, without making God's written word accessible to their hearers, a blessing cannot be expected. The lamp needs the olive tree to supply it with oil ; and it needs its sister lamp to which it may supply the oil of its testimony.

We lately noticed the death of Mrs. Rendall of the Madura Mission. We may add to it that she was the first to die of a party of eleven missionaries that left Boston for India and Ceylon in 1845, and was the youngest of the eleven. A letter from Madura says : "I doubt if any death in this district ever occasioned more deep and universal sorrow. Her influence was extensively felt among the Natives. The girls of the school all burst into loud weeping when the sad news was announced. Many of the heathen came to us for several days to express their deep sorrow ; some were too much affected to speak ; they could only stand and weep." She was well when she left India, accompanying her husband to America on account of *his* health. The steamer from Galle to Suez (French) was excessively crowded and the food was unsuitable, and she became ill. The French physicians that attended her in the Red Sea and in the Mediterranean, made light of her disease. Our readers will be deeply interested in the following extracts from a letter in which the husband communicates the particulars of her death to those who knew her in India :

"With the fine air of the Mediterranean Sea I hoped for a speedy recovery, and as she seemed cheered up, I thought she would improve from that time. Not so. In the morning at four she called me, not wishing to deprive me of a night's rest by calling me earlier, as she was afraid I might be exhausted myself, and told me of the fearful state she was in, stating that she felt sure she had lost her reason. This was evidently from the delirium she was in from an inward fever. I comforted her and prayed with her, and in the morning (yesterday morning) talked with my friend the English Doctor, and as he did not wish to take any responsibility, I called in the French Doctor. His prescription was lemonade and nothing else to eat until the following morning. We did not approve of this as we felt sure there was something serious and that it could not be passed over so lightly as these two French Doctors did. So after an hour or two she called the Doctor and said she must have something to eat. He thought it not best, but unlike the former Doctors kindly waived his own opinion and ordered broth; she took a little. Again she was averse to going to her cabin, and although the Doctor wanted her to go below, I plead hard and told him I would see to it that she was kept warm in the saloon. The Doctor kindly yielded ordering the two ports next to her to be shut. I then took my seat by her side, determined to watch closely all night. Frequently I put my hand upon her face to see whether all was right. Not a word of complaint passed from her lips. At about a quarter past twelve, I noticed a difficulty in coughing ; she could not throw off what was coming up. This I had noticed for two days and could see that she felt great distress. At such times she could not describe her feelings. As this seemed to be protracted I at once put forth all my strength and raised her up. Apparently all had left the saloon. I called to her but she gave no answer. It then rushed upon my mind for the first time that she was dying. I called for help, but it was at least twenty minutes before the Doctor came, and within fifteen or twenty minutes after he came she breathed out her last breath. How thankful I am that I was able, by God's blessing, to render assistance until it was all over, and until she rested in Jesus her precious Saviour. How suddenly death came. Not one beside herself expected it. The Doctor had said there was nothing particularly out of the way, and all thought she would soon be about again. My dear Jane frequently used to pray to be delivered from sudden death. She desired time to commune with her Saviour before departing to be with Him. This, however sudden and unexpected to us, was, I feel confident, not an unexpected event to her. One night on the Red Sea, after suffering greatly, she called me at four and told me she required my aid. I did what I could for her and then she told me she had been praying all night and that she now wished to pray with me. She offered, as she usually did, a very simple prayer, casting herself and us all on Jesus, and praying, if it was the will of the Lord, she might be spared. That wearisome night I think she became resigned to God's will ; she was very anxious once more to see her dear children and her dear father and mother. I now feel sure she felt all the time she might be taken away, very soon, but as she saw us all so strong in the hope of her recovery, she did not speak out so fully as she was disposed to do. Oh ! how I now wish I had drawn out her mind more fully. Blessed be God, all is well with her. After an hour or so, arrangements were made for the removal of the body, and I retired to my cabin, where were my little Willie and Willie Scudder. At four, my Willie awoke, and the first question was "Where is my mamma ?' That was a question for me to answer. I took up the dear little fellow and kissed him. I then told him mamma was in heaven. He understood it, for his mamma had often talked with him about death and heaven. But he burst into tears, and I thought the best way was to quiet him with prayer. This had a most happy effect, and then I lay down by his side and answered his questions. Shortly after I took him into the adjacent cabin where lay the lifeless remains of his dear mamma; we prayed again, Willie Scudder joining us.

"Sept. 5th : The burial of my precious wife's remains took place yesterday evening at six. The Rev, Mr. Kelly, an English Chaplain, took charge of the service. He has been very kind to us. The Captain had the steamer stopped, and towards the close of the beautiful burial service the remains were committed to the deep, in sure hope of a joyful resurrection. Jesus will watch over her precious body. Little Willie stood by my side and saw it all. I had prepared him for it, but it was a great shock to the little fellow. I trust he will gradually learn to think of his dear mamma as in heaven, and not in the sea. Dear Brethren and Sisters, although my cup of sorrow is full I feel that a gracious God is sustaining me.

"The French Physicians consulted with a German Doctor on board, and their conclusion is, that she died of disease of the heart. I cannot account for the sudden death on any other ground."

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SATURDAY, NOVEMBER 23, 1867.

THE COMING DEPUTATION.

The next mail will bring to India a deputation from the Church of Scotland, consisting of Dr. Norman McLeod and Dr. Watson. These reverend gentlemen will visit all the mission stations of the Church of Scotland in India, namely Bombay ; Sealkote, Goozerat, (Punjab); Gyah and its sub-stations; Calcutta; Madras and its sub-stations. Ed.

There are two conceptions that may be formed, of the proper functions of a deputation from a church to the Missions of that church. The one is, that it comes for the purpose of obtaining more accurate and definite information of the state of the Missions, of their various operations, of the churches in connection with them, than can be ascertained by hearsay, and so to report the matter as that the church at home may get the benefit of this ampler information. The other conception is that the deputation comes clothed with power to make changes, to inaugurate new measures, and generally to set-things to rights. We have had deputations in India answering to this last conception; and though the gentlemen who constituted them were persons of a good deal of experience and of a matured judgment, the impression left on the minds of most was that the theory was a wrong one. In the nature of things it must be exceedingly difficult for a stranger, no matter what his previous culture, to see at a glance further than Missionaries long in the country have been able to see. It is a reasonable presumption that even as all missionaries learn to modify their views after laboring some time here, so the gentlemen of such a deputation would do, if they, instead of making a rapid tour through the country, were to take up their residence here and fling themselves into the work.

The first conception is undoubtedly the true one. Swift to hear and slow to speak, the members of such a deputation will very carefully observe the characteristic things in each mission, will make themselves acquainted with the diversities of operations, not in the missions of their own church merely, but in all, and will seek to carry home such information as will enable the church to consult for the improvement and extension of its work in India.

Dr. Macleod and his colleague will receive, we are sure, a hearty welcome from all. We trust that great good may result from the visit of such an intelligent and genial observer.

HOMILIES FOR THE TIMES.

"*How long?*" Psalm XIII. 1.

Perhaps, when all comes to be known, we shall find that no words have been uttered at the throne of grace more frequently than these. The ejaculation is of very frequent occurrence in the Bible. It meets us in the books of Moses and in the last-inspired portion of Scripture. Usually addressed by man to God, it is sometimes addressed by God to man. 'How long will it be ere this people believe me for all the signs which I have showed them', said God to Moses ; the Lord thus apostrophized his ill-believing hearers, 'How long shall I be with you and suffer you.' The 'how long' of God must be taken into account in the explanation of man's 'how long.'

Especially in the Psalms do we find this ejaculation occurring frequently. Had there been among the inspired books of the New Testament a purely devotional work, we should doubtless have found it there too, abundantly, though there was more of conquest and less of waiting in the Apostolic time, than in days preceding or succeeding.

This ever-recurring cry shows that we are saved by hope. Besides the blessings actually bestowed upon believers, others and greater are held up before them in prospect. God is the God of hope and subordinates the present

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to the future. Before the advent of any great blessing, there is the darkness, the coldness of privation, the dawn of intimation, and finally there is the light that shineth more and more unto the perfect day.

Let us distinguish between cases where the ejaculation is an error, and where it accords with the mind of God. It is sometimes expressive of unbelief, sloth or fear. God has put the blessing on a certain summit and requires the believer to make his way to that summit and conquer it; requires him of course to do it in faith, not in strength of his own; gives him promises that will stand him in perfect stead if he grasps them and goes forward. Now the suppliant, on the grass at the foot of the hill, may go on for years crying 'how long' without getting any nearer the object of his desire. 'The Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?' Christians often identify an expected blessing with some particular mode in which it should come to them. A man for instance has not yet attained to an assurance of his acceptance with God; he has made up his mind that it will come to him in some happy hour with great demonstration, with an overwhelming entrance of divine love into his heart, without agency of his except that he must just lie and wait. We cannot say that it does not come in this way, in many instances; but in many more instances the answer is withheld in order that the suppliant, in the intervals of his ejaculations, may discover that the word, containing all that he needs, is nigh him, even in his heart and in his mouth. The door is seemingly closed that his faith may push it open. 'Ye shall seek me and find me when ye shall search for me with all your heart;' searching with all his heart, with many tears, almost despairing, at length he turns to the word and seeks God therein; and perhaps in some little word like 'whosoever' long lying unnoticed at the bottom of his heart, he finds a manifestation of the heart of God that makes a new man of him.

For four thousand years the people of God kept saying, How long? with reference to the advent of the Messiah. Eve began it, and it was perpetuated from generation to generation. This was the refrain of the Israelites in Egypt; it was their refrain in the desert; in Canaan too when the Philistines had sway; in the captivity of Babylon. Even when Jesus was on the earth, this exclamation often rose to the lips of his disciples. Immediately after the day of Pentecost we find them looking forward to the day of restitution of all things. The prophecies of our Lord, the book of Revelation, made it impossible that this cry should ever die out until the New Jerusalem descends from heaven with the glory of God. During the long unbroken ascendency of the Man of Sin, the people of God were forever crying, How long, oh Lord, holy and true, wilt thou not avenge our blood, will thou not take unto thee thy great power?

Although these days in which we live are not days of active persecution, yet the children of God are constrained to address this cry to their heavenly Father, as passionately and persistently as ever they did. There have come in these last days scoffers saying, 'Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.' The world has become very wise, and is too high-minded to receive the instruction of former ages, except so far as it can verify it by the study of existing things. It can see nothing but natural law, and therefore it alleges that there has never been any deviation from that law. Except we see signs and wonders we will not believe that signs and wonders have ever been, they say. For many, many centuries it is admitted that there has been no interruption to the order of nature; we deny therefore that that order has ever been interrupted. So they proceed to expunge the supernatural from all records, even from the Bible. War is waged not against believers, but against belief. The pen is to do what the axe and the fagot have failed to do. The 'few found faithful,' sigh and cry for those abominations, and wait upon God with increasing fervency, for such a manifestation of his power and majesty that men may stand in awe, that his enemies may lick the dust. 'Gird thy sword upon thy thigh, oh most mighty, and ride forth;' how long?

When the Son of Man cometh shall he find faith on the earth? Many freethinkers flatter themselves that they are destroying faith in the earth, what the Bible calls faith. But the gates of hell shall not prevail. The Pilgrim saw a flame and did not know how it was maintained, until he went behind and saw the oil that was ever ministered in secret. There is a supernatural maintenance of the supernatural life of the church; but the world with all its boasted acquaintance with nature, is not able to see that here is something above nature. Over and above this special work of the divine Spirit, it has often pleased our God to reveal his power and bear testimony to his church, in a way that even the most unenlightened were constrained to recognize. It is time for thee to work, for men have made void thy law. Will not God avenge his own elect which cry unto him day and night? He will avenge them speedily.

'And I saw heaven opened and behold a white horse; and he that sat upon him was called Faithful and True,—the Word of God —King of kings and Lord of lords; out of his mouth goeth a sharp sword that with it he should smite the nations, and he shall rule them with a rod of iron.'—'For the great day of his wrath is come and who shall be able to stand.' 'Blessed are all they that wait for him.' 'Even so, come; Lord Jesus, come quickly.'

It is very certain that the Lord Jesus when about to depart out of the world, used language that was calculated to awaken the belief that the wonderful works of his minstry should continue to be witnessed in connection with the evangelistic work of the churches, until the consummation of that work. It will become us to consider on what account and with what ends in view, this supernatural testimony to his word has been suspended in these latter days.

PAUPERISM IN BOMBAY.

We observe that the Government of Bombay has come to a resolution on the subject of pauperism, and that the Committees of the "Strangers' Friend Society," of the "Sailors' Home," and of "the Female Workshops," are recommended to apply for annual and other grants from Government. We observe further that some action is to be taken with regard to procuring a legislative enactment for the punishment of vagrancy.

These things are all very good as far as they go, but for anything we see to the contrary, we are about to have a half-settlement only of the most important question of Pauperism in Bombay, a settlement which only deals with pauperism after it is created, does nothing to prevent it, and which leaves untouched several of the most important matters connected with the question.

Important as it is that the community should have the best possible means of relieving its poor, it is surely of greater importance that the community should use the best means for preventing its individual members from becoming paupers. There are three classes, to the exigencies of which, the community and the legislature should look in devising plans and enacting laws anent pauperism. 1. *The helpless poor*—the sick, the widows, orphans, the aged &c. 2. *The able-bodied poor*—the strong men who fill the Strangers' and Sailors' Home, and the unfortunates of the other sex who occasionally, their shameful wages having failed, demand our charity. 3 *The classes which naturally feed the pauper class.*

The Resolution of Government, based on the Letter of the Committee which sat to consider this subject, strangely enough, seems to deal solely with class number two; for the men who frequent the Sailors' Home, and Strangers' Home, and the women who frequent the Workshops for Females, are as a rule able-bodied. The two great features which should characterize any scheme for the relief of classes one and two seem to us wanting. The very first requirement of any plan for the relief of the paupers of any community is, a Refuge for the helpless poor of both sexes, or some means of caring for them in their own homes. The Pensioners' Home and Shepherd's Alms Houses, at present are the only refuges for the poor of this class. How utterly inadequate these are to provide for the wants of the helpless poor any one who knows anything of the subject can tell. We observe that there is no recommendation conveyed in the Government Resolution to the Committees of either of these Institution to ask for Imperial aid. This is singular. This class of the poor does not come before the public eye. The individuals who compose it do not importune merchants in their offices, loiter in compounds, and torment clergymen and committee men with begging letters. They suffer silently, and alone, in garrets and huts in the lowest purlieus of the city, unknown, save to one or two whose work leads them to seek out such cases. We believe that the public generally have no idea of the hardness of the lives of many aged and sick Europeans and Eurasians in our city. Is nothing more to be done for them? We had hoped as the result of the Committee's labours and of the deliberations of Government on the subject to see some practical enactement, or at least to have some practical suggestion, which would show us how to provide for paupers of this class. Some Poor Law on this subject, or some plan of concerted action by the community, is an absolute necessity; and the fact that matters remain as they are is a disgrace to the European community, and to the Government of Bombay.

With regard to the second class—the able-bodied poor—for which three distinct suggestions, to apply for Imperal grants, are made, we observe that, save in the case of the Workshops for Females, no mention is made of requiring the able-bodied to make any return for the support to be allowed them from the Imperial revenues. Any system which makes provision for the relief of an able-bodied man without demanding of him more than the infantine prerogative of

asking, is one which, we maintain, must be based on false principles of political economy. The community is not bound to support an idle man, either directly, or indirectly. What we want, and will, we earnestly trust, yet have, is an institution which will supply work for the unemployed able-bodied men. It will savour of cruelty for the community, in a land like this, to punish the vagrant (for here there are times when the best of men may be out of work,) unless means is taken to provide work. The unfortunate man who is willing to work will gladly do any thing you give him to do. The idle, who prefer begging to working, alone will speak of the shamefulness of making Europeans to work with their hands in India. Let him and the severest vagrant act that can be devised become acquainted. We cannot pity him. He that will not work, neither shall he eat.

There is a species of sentimentalism abroad which still, in this land, makes Europeans look on hard labor as demeaning, and which makes the charitable shirk from imposing labor as a condition of relief. "It will look ill in the eye of the natives." Which looks worst in the eye of natives? we would ask. A European diligently working with his hands, or a European wandering about in idleness, with the scowling demon of the outcast peering from his haggard eye—dirty and in rags when out of money, generally drunken when he has it? Which is the worse? But again, are we really, as a civilized people, to be ruled by Native opinion? Shall we not rather teach proud India the nature of the dignity of labor, and that we consider that the man who will not labor, forfeits the very right of man, and among these, the right to his portion of this world's good. The pride which makes the European decline to labor in India is just the prime cause of the existence of the class of which we were speaking, and till that pride is fairly broken down, and set aside by healthy public opinion, we will legislate in vain on the subject of pauperism, and every law that is passed, and every private dole that is given, will only tend to increase a most unworthy and dangerous class of society—the class that has no will to work.

There are many ways in which work might be provided for the able-bodied poor. There might he a gang in the Government Dockyard, in the Arsenal, in the Gun Carriage Factory, or whereever Imperial works are carried on, a certain amount of labor in which should entitle a man to food and shelter in the Strangers' Home. Any man can carry timber, help to heave a windlass, or clean shot; and there are a hundred other things which many of our idlers might be set to do. The Municipal Engineers, for example, might have a great metal yard with sheds under which any number of our idlers might break stones. As good men as they in times of slack trade, at home, have wielded the pick-axe, and shovel, and hammer, and have wheeled barrows, in carrying out public works and have done it gladly. This will soon stop the system which at present prevails, the system of relief which fosters idleness and pride. A *gentleman* with a begging letter called on a friend of ours the other day, *in a buggy*, and when, just because he came in a buggy, he was refused charity, he went off in a passion, and said that the persons he solicited surely did not care for the European good name, for that he would now be obliged to send away his buggy without paying for it. Others I doubt not could give numerous other instances in point.

Regarding the third class, that which feeds the class of paupers, there is a great deal to be done. I do not pretend to be able to give any detailed plan which would stop the sinking process, for I well know that nothing can, and that as long man is man, men will sink into poverty in a thousand ways; but there are one or two things which need to be done to meet cases of this class. Cases of pauperism with which I have come in contact during the last two years, and the particulars of which I can give, having become acquainted with them professionally, have arisen from the following causes directly. *First.* The nature of the agreement allowed to be entered into with soldiers, who claim their discharge and are allowed to remain in this country. The army directly feeds the class of the unemployed in Bombay. Any soldier whose time is out, or who can purchase his discharge and produce a certificate that he is employed, can remain in India if he pleases. A great number of soldiers have, on these terms, been allowed to remain in India, and have, either from having undertaken work for which they were unfit, or from their bad habits, been discharged after the lapse of a few months, fallen out of employment and joined the pauper class. What I mean will be best understood by instancing an index case, namely, that of a soldier leaving the army and joining the staff of one of the Railways. A man utterly untrained, save as a military machine, becomes a fireman. The railway staff is too small, and before he has had time to master his work, he is called on to take charge of an engine, or to do some other work, of which he knows little or nothing. He makes a blunder, spoils some piece of machinery, runs an engine off the line, or something of that kind, and is discharged; or he is set adrift at a month's notice because the cotton season is over, and the rains on; or he is caught drunk or asleep when he should have been awake, perhaps after having been up for a couple of nights in succession, and sent about his business. The cure for this is for Government to issue some new regulations regarding the engagement of solders by public companies. These regulations should embrace the following points—a trial of a given number of months before the soldier is allowed to enter into any engagement involving his remaining in India—a regular engagement, the breach of which shall involve penalties, and under which provision shall be made for the return of the man to England, and if he should be discharged for no default of his, and under which the employer shall have authority to deduct a certain per centage of the man's pay till the time required to defray the cost of the voyage home be raised, the employer, in event of his being discharged for his (the soldier's) fault, being bound to see to his deportation. It is very difficult to meddle with the liberty of the subject or the freedom of trade, but when to be left adrift in India involves so much, the good of the community and the individual seems to require ultra legislation.

Second. The permission of unruly drinking houses and of the importation of immoral women has a great deal to do with the increase of Bombay pauperism. We believe that in nine cases out of ten the stage of utter poverty on the part of an able-bodied man, is reached through acquaintance with the tavern and the harlot. This can be proved to demonstration. Nobody can deny it. Shall we then allow the whole of these pauperism-producing agencies to increase, and only care for their victims, or shall we commence at the roots of the evil and kill them? We demand as the first step in the dealings with pauperism the sweeping away of every *disreputable* tavern in Bombay and the closing of the windows of every immoral house. We demand that vice, in a city of which the rulers should be Christians, should at least be compelled to hide itself and keep off the very front places of the streets.

I have frequent occasion to pass along the streets from the Kalbadavie Road to the Jamsetjee Hospital. A year ago I counted *three* immoral houses, known by the appearance of the inmates as seen from the windows. Yesterday I counted *eight*. Is this to be allowed to go on? With one hand are we to protect the infamous wretches who fetch these victims of evil from Hungary, Hamburg and London, and with the other feed and clothe those whom they have led down to the level of brutes? Let every one who buys and sells in this *worse* than slave market feel the power of law. Let him be amenable to prosecution by the police, and you will do a great deal to lessen the class of paupers in our city.

The last cause of Pauperism which we shall notice and which also demands legislative interference is *wife-desertion.* The public may not be aware of the prevalence of this disgraceful conduct in this presidency. The following, which is the experience of one individual during a single year, may show how prevalent it is. The cases are given as they occurred, of course without names.

1. Relieved a woman travelling with two children to seek her husband who had left her for months. Husband once in good circumstances, a civilian. This woman found her husband, but after a month or so he absconded again and the woman and children returned to Bombay.

2. Relieved a woman with six children. Husband once in Government employ—deserted her; did not know where to find him.

3. Relieved a woman with one child. Husband a pensioner, gone home and left her behind, utterly destitute.

4. Woman with two children applied for help—husband a soldier—gone home.—She had absconded from him when he embarked as an invalid, but eventually glad to be free of each other.

5 Relieved a woman with three children. Husband once a sergeant, reduced, sent back from staff employ to corps, left her behind without support.—Woman and children utterly destitute.

Facts like these surely speak for themselves. The cure of this is surely simple enough. Let there be an official whose duty it shall be to prosecute for wife desertion, as at home where the Inspector of Poor is authorized to prosecute such individuals as leave their families to the charity of the public. But besides this there seems need of greater care on the part of the Military authorities. The last of these cases mentioned, could surely have been prevented.

In conclusion we again protest against half measures in legislating in the matter of Bombay Pauperism. Surely something better can be done to face this growing social ill than simply to subsidize three local charities which support a proportion of our able-bodied poor. We advocate the appointment

of a commission; the taking of evidence of those best qualified to judge of the causes and conditions of Bombay pauperism, and the enactment of such laws as shall thoroughly meet the requirements of the case.

Neither the committee nor the Government in dealing with the committee's letter seem to have looked much deeper than to examine that phase of pauperism which is commonly called Loaferism. X+Y

NOTES FROM AN INTERLEAVED BIBLE.—*Psalm* IV. 3. 'The Lord hath set apart the godly.' By the godliness bestowed, the new nature. The fundamental idea in holiness, sanctification, is separation. Separated to privileges, duties, tastes, habits, sufferings; to a narrow path. As Lot was set apart from Sodom. Set apart for God, to do his will, go at his bidding. The missionary. Other labourers as well.

4. In deep silence of the night and privacy of your chamber, recognize the presence of God and seek him in your own heart.

6. There are many that seek and easily accept guidance from men, whom nothing will induce to seek it from God. But who *can* show the true good but he? Has any but he the right to determine what is good and what is not? The light of men's countenance is eagerly desired; interest with influential men is thought to be the great thing.

7. Gladness in the privation of earth's good. The Lord knows how to put it into the heart even when the things which ordinarily convey it are all absent,—health, wealth, friends.

A beautiful psalm, full of matter.

V. 'Thou art not a God that hast pleasure in wickedness,' like the gods of the Greeks, Romans, Hindoos, &c.—This is a ground of confidence to one who hungers and thirsts after righteousness. To say that God does not hear prayer is to say that he has pleasure in wickedness.

7. 'In thy mercy and in thy fear will I worship.' An important combination.

8. That which is straight is plain. But God often leads us by a winding path, where we cannot see far ahead. Give me a clear apprehension of thy will, so much of it as I am now called to do.

10. 'Fall by their own counsels.' So that others may be afraid, and cease from their own wisdom. Ananias and Sapphira; through them great fear came upon all, and the insincere did not dare to appear as candidates for baptism.

11. Whatever care or trouble besets, overcome it by faith and rejoice. Do not wait for a more convenient season to rejoice.

'Shout for joy.' The Psalmist was not afraid of religious excitement.

'Thou defendest.' Who shall lay any thing to the charge of God's elect?

Epitome of News.

SATURDAY, NOVEMBER 16, 1867.

—Galle telegram: Abdication of the Shogoon Stotsbashi positively asserted by the *Japan Times*

A new Governor of Nagasaki has arrived at that port with four hundred natives to act as police in the native town and foreign settlement.

The *Osaka* reports an attack on two foreigners at Nagasaki.

The rebels are said to be on the banks of the grand canal.

The *Malespina*, mail steamer, from Hongkong to Manila, is given up as lost.

—A reporter for the *New York Times* goes with the Abyssinian Expedition.

—The *Pioneer*: "We are accustomed to teach little boys in England that the letters *h, u, l, k* produce the sound which is used to designate the body of an old ship; but we are apparently quite wrong, it should be spelt *halq*. The old assertion that *q* must be followed by an *u* is an exploded fallacy it would seem, and the sound of *u* has hitherto been misunderstood, as we find the letter *a* has usurped its place. Futtehpoor and Futtehgurh are now Fatahpur and Fatgarh. Sudder has changed into Sadr, Sunnud into Sanad.

—*Times of India*; explosion at the Patent Ice Factory: "At nine o'clock the boiler burst with a loud explosion. The steam rushing upwards forced off part of the light corrugated iron roof of the shed, and the boiler itself was torn from its setting of brickwork and hurled bodily right across the roadway, where for a second or two it was enveloped in a cloud of steam. At the moment when the accident happened, Mr. Hormusjee Bomonjee Kaka, the salesman at the manufactory, who was coming to business, was walking towards the factory, and he was struck by some of the fire-bars and covered by steam and ashes; his left leg was cut off, and his body so frightfully mutilated that death must have followed instantly.

"Gunnoo Bhima, one of the fireman, who was engaged in "firing" at the time, was shockingly scalded, and was blown clean out of the house, and fell against the compound wall, the right side of his face being crushed out of form, and his right leg fractured. Death in his case also, was almost instantaneous, for although he moved afterwards he was quite insensible, and died in a few minutes."

Two other firemen were injured, also Mr. Sheridan, a European, who was passing in a buggy at the time.

—The following advertisiment appears in to-day's *Gazette*—"An Iron Grey Arab Horse sworn by Mr. H. Bailey, Superintendent of Police to trot 17 or 18 miles an hour or faster than the G. I. P. Railway Trains. Price Rs. 3000." Mr. Bailey had brought up the owner for fast driving.

—*Friend of India*: "Public spirit in Bombay has reached so low a point that the Trustees have been compelled to offer for sale the polished serpentine shafts which were procured from England for the restoration of the Cathedral. The Church, like every thing else in Bombay, seems to be put into liquidation."

A much more serious matter has been brought to our notice; the fact, namely, that the repairs connected with the reparation of the Cathedral have, of late, been carried on on the Sabbath.

—Same: "The Rev. Dr. Murray Mitchell has been deputed by the Foreign Mission of the Free Church of Scotland to visit Calcutta immediately, with the view of assisting their congregation and Mission there, which have been weakened by the absence in Australia of the Rev. J. Pourie from illness. Dr. Mitchell is now Minister of Broughty Ferry, but was long well known in Bombay as the able colleague of Dr. Wilson."

MONDAY,—NOVEMBER 18.

—A telegram in the *Delhi Gazette*, announces that Hajee Mahomed, prime minister of Jodhpore, was murdered at Pokhur fair by one of his servants, who has been apprehended.

—Rs. 3500 are offered for the apprehension of the murderer of the Jewess at Calcutta.

—The *Dnyanchakshu* (Poona) states, that Bala Manday, the second approver in the Poona forgery case whose pardon had been withdrawn, has been sentenced to three years' imprisonment and 5,000 rupees fine or in default to undergo nine months' further imprisonment.

—*Friend of India*: The Chinese inhabitants of Hong-Kong have presented a testimonial of silver plate to Dr. Legge, the accomplished editor of the Chinese Classics. On one side is a complimentary inscription and on the reverse the names of the donors. Before leaving Hong-Kong Dr. Legge was presented by his Chinese friends with a cheque for £500.

TUESDAY,—NOVEMBER 19.

—*Times of India*; Governor-General's address to the Native chiefs of Oude; translated from the Hindustani: "Maharajahs, Rajas, Chiefs, and Gentlemen of the Province of Oude,—I have come to Lucknow at your invitation, to meet you at this Durbar, in order that we may exchange expressions of kindness and courtesy, and so knit together the bonds which should unite rulers and subjects in all countries. Though we differ in race, in religion, and even, in a great degree, in habit of thought, we are all created by the same God; we are all bound by the same general laws; and we shall all have to give an account to Him at last, of the manner in which we have obeyed His commandments. In this way, there is a common bond of union among us all, whether high or low, rich or poor, learned or ignorant. In the name of our Most Gracious Sovereign, the Great Queen of England and India, I thank you for your expressions of loyalty and attachment to her person, which I shall duly represent to Her Majesty; and which I am sure that she will receive with much pleasure. Her Majesty never fails to take great interest in all which concerns her subjects in India, and fully sympathises in their feelings and wishes. I acknowledge also most heartily the good-will and confidence which you have evinced in your address towards myself; and I assure you, that on my part I quite reciprocate these sentiments towards the chiefs and people of Oude. You admit that the policy which I have pursued in the settlement of the landed tenures of Oude has not proved detrimental to your interests, but that, on ths contrary, the result has been beneficial. This is to a certain degree satisfactory. It is, however, a result which should induce you to treat with kindness and real consideration those whose interests and well-being depend on your will and pleasure. Some of these people are nearly related to you; many more of them, or of their ancestors, originally had rights and interests, either independent of your control, or which from various circumstances you were obliged to respect. It is the misfortune of these people that in many instances their ancient rights, their peculiar advantages, have been swept away, and have passed into your hands; and, therefore, they have a strong claim on your consideration, and on your sense of justice."

We have not space for the remainder. The 'sense of justice' of the Oude Talookdars will be very different from that of Indian *Zemindars* generally, if it overrules the sense of their own interest.

—*Times of India*: "We learn from a trustworthy source that the Government will, from and after the 6th December, despatch steamers from Bombay for Aden in time to catch the Calcutta and China mail steamers, by which letters for the Field Force in Abyssinia as well as packets for England will be conveyed. This arrangement will, it is expected, be continued until the new weekly service of the P. and O. Company is in active operation, which present prospects lead us to hope will be early next year."

—The number of wrecks and casualties, from all causes on the coast of the United Kingdom and in the surrounding seas reported in 1866 was 1,860. The number reported in 1864 was 1,390, and in 1865 it was 1,656. The annual average number of casualties during the five years ending 1866 was 1,611; and during the five ending 1865, 1,538.

—The *Pioneer*:—"We understand that the Survey party, under the command of Lieutenant Carter, L. E., of the Trigonometrial Survey, were to have left Dehra on the 11th current for Bombay *en route* to Abyssinia. The direct object of the party is to conduct a route survey of that portion of Abyssinia through which the invading army will march, as well as to collect geographical information of a general nature, and fix a few points by astronomical observations, a work in fact similar to that performed by the Survey party attached to the Bhootan expedition.

WEDNESDAY,—NOVEMBER, 20.

—*Times of India*; Zoula, Oct. 30: "One of the known results of Colonel Merewether's recent reconnaisance is the discovery of a plentiful supply of water at three points, each at no great distance from Zoula, and each situated on one of the three principal roads into Abyssinia, viz., at Weea, distant fourteen miles hence, on the road to Kiaquor; at Hadoda, where the 3rd Cavalry and Mountain Train are encamped, which is sixteen miles from here, and is on the road to Halai; and at Goomeylee, which is twelve miles off, and is on the road to Senafie and Antalo. The Goomeylee pass is a somewhat difficult one, being for about two miles of its lenght very narrow and encumbered with huge granite boulders; but, on the whole, this is the best route for the army, and as it is believed that Senafie is to be occupied and a depot established there, this Pass will no doubt be one of the routes which will be traversed by the force. All the passes leading into Abyssinia carry off the drainage of portions of the Highlands, and are of course irresistible torrents when rain falls upon the mountains. At such times any one caught in the narrower defiles of these passes *must* be carried away, but by careful attention to the

weather and other obvious precautions danger can be reduced to a minimum, if not altogether prevented."

—On the same day and at about the same hour when the Girgaum explosion took place, an explosion of fireworks occurred at Baroda, killing an Englishman named Deane. He was an old man and had made a hundred ascents as an aeronaut in different parts of the world.

—*Times of India*: Lucknow: "It has been obvious from the very commencement of this week of festivities, that the Oude nobles and Talookdars are fully alive to the consideration that the Viceroy—now, by their own invitation, a visitor of their province—is not merely a ruler sympathising with their legitimate aspirations, and possessed of the power, and actuated by the desire to aid them, but also an Indian statesman of vast experience and knowledge of the country, to whom their language is as familiar as his own, and who understands their national idiosyncrasy as if born and reared up amongst themselves. His ability to address them fluently and with force and effect in their own dialects, unquestionably vests Sir John Lawrence with an influence over the natives of Upper Hindoostan, no predecessor of his obtained, or could have been expected to attain."

—The same: A Telegram received from Kurrachee yesterday informs us that an engagement has taken place between the Khelat forces and the Brahoees—one of the wild mountain tribes who infest the hills to the north of Jacobabad.

There had also been a fight between our old friends the Murrees and the Beloochees, above Roghan, a village near the frontier of Cutch Gundava, on the edge of the *Pub*, or "arid desert," and on the great route from Shikapoor to Affghanistan. Two hundred men are said to have fallen in the fray, and four hundred cattle to have been carried off afterwards.

The state of Jodhpoor is also reported to be disturbed by rebellion.

—The Government of India have decided that the wives of officers belonging to the Abyssinia force whether *British or Indian*, may have passages in the troop-ships.

—A Town-Hall, built by a Native Banker, has just been completed in Jubbulpoor. Who will give the money for an additional story to our Town-Hall?

—The debt of India is now £ 100,000, 000.

—*Friend of India*: "The Palumpore fair has at the outset proved a splendid success, surpassing the expectations of the most sanguine From Cashmere, Yarkund, Khoten, and Thibet, traders of all degrees have come in such numbers, that by the fifth day of the fair goods to the value of upwards of £30,000, had been collected. The caravans of grapes and figs have proved to be of higher importance and value. Quantities of finer Turfan wool than has been permitted for centuries past to leave Cashmere, have found their way to Palumpore.

—Another of the fireman injured at the Girgaum explosion died on Monday last.

THURSDAY,—November 21.

—We have heard of wooden nutmegs. The French are outstripping the Yankees; they are actually making delicious pineapples out of turnips by saturating the latter with a certain syrup.

—The *Indian Daily News*: "In order to put an end to the coercive measures that have been used hitherto to a greater or less extent, by the Cashmere officials at Sreenuggur who have sought to prevent patients attending the Mission Dispensary there, from an apprehension that they may thus be in the way of receiving religious instruction, the British representative in Cashmere has impressed upon those officials that such interference with a charitable and beneficient institution, conducted in a manner studiously inoffensive, on the grounds that its inmates may have to listen to religious instruction, is opposed to the opinions and the practice of all civilized nations as totally unworthy of an enlightened ruler, and, if persevered in, must ultimately bring the character of the Maharajah's administration into disrepute, and bring discredit upon him in the eyes not only of the British, but of all European people and Governments, if, indeed, it do not lead to more serious consequences. This has had the desired effect. The Maharajah has issued a circular warning his officials not to take any coercive measures to prevent patients attending the Mission Dispensary at Sreenuggur."

—The Indo-British Institution has now 47 boys and girls. It is still in want of funds. The outlay last month was Rs. 825, but the receipts fell short by Rs. 357.

—The High Court have acquitted Mr. Gabriel of the charge of defamation brought by Mr. L' Mert.

—*Indian Daily News*: "We now hear that Sir John Lawrence has confirmed Colonel Fytche's action; and has promised the Commissioner every help in suppressing the open immorality alleged to prevail amongst British officials in Burmah. His Excellency has observed that those who betray such laxity of morals, will not only be debarred from promotion, but that any evidence of improper official action, induced by such circumstances, will lead to dismissal from the commission."

—H. E. the Viceroy laid the corner-stone of the Canning College, at Lucknow, on the 13th inst.

FRIDAY,—November 22.

—*Times of India*:—"The B. and B. S. S. Co.'s steamer *Krishna*, Captain Hanscom, which arrived in Bombay harbour from Suez yesterday morning, was supplied at Suez with 600 tons of coal, which came by way of Port Said and the Suez canal. The vessel which brought the coal began to discharge her cargo at Port Said on the 8th ult., and the whole was delivered in Suez on the 24th idem, and taken on board the steamer at once. This is the first instance of coal coming by the Suez canal,"

"The Nawab of Rampore having on the plea of infirm health, resigned his seat in the Supreme Legislative Council, the vacant place has been offered to Sir Dinkur Rao of Gwalior, Scindia's former minister. Sir Dinkur is also known to be in weak health, and has not signified his acceptance of the invitation, but it is believed he will do so."

—It is thought Sir Wm. Muir will be Lieut. Governor N. W. Provinces. Sir Richard Temple is talked of as Foreign Secretary.

—Money is freely contributed in Calcutta to the Cyclone Relief Fund.

—An inquest was held yesterday morning on the body of Mr. John Lodge, a pensioner, aged 67. Mr. Lodge was living with Mr. Bickers, City Missionary. He was sitting on Wednesday evening about 7 o'clock, with a cup of tea before him, when it was noticed that he was immovable; he had died instantaneously, without a word, groan, or struggle of any kind. He died from heart disease.

—The wreck of the *Bophorus* was not, we regret to learn without loss of lifa. *Times of India*; "She put into Simon's Bay on October 19th, and after a few hours' detention, started for Algoa Bay with the intention of coaling. At 1 A.M. on the 21st, while proceeding at full speed, with all sail set, the *Bosphorus* struck on Zitzakamma Point, to the westward of Capt. St. Francis, about 35 miles from Humansdrop, and near where H. M. S.S. *Osprey* was lost a twelvemonth since. At the time she struck a strong westerly wind was blowing, and a heavy sea was running. She held together until six o'clock in the morning, at which time the sea was breaking over her topmast heads, when she parted lengthwise, and precipitated every one into the sea. A few minutes previous, the 1st and 2nd officers had volunteered to carry a line ashore in the only remaining boat. The boat was stove immediately after leaving the vessel, but the gallant fellows fortunately reached the shore. Of the eighty-six on board at the time the vessel struck only thirty-eight reached the shore alive, and they did so in most cases on pieces of the wreck, but all were more or less bruised and cut by the rocks. Among the saved are Lieutenant Baker, R. N., transport officer, who was very severely bruised; Capt. Alexander, the commander of the unfortunate vessel; and Messrs. Dunn, Arnscoe, and Hopkinson, the 1st, 2nd, and 3rd officers. The drowned include all the engineers, and stokers who were on board."

—Melbourne Argus of Sept. 26th: "A dreadful tragedy has recently taken place on the island of Viti-levu, one of the Fiji group, the victims being the Rev. Thomas Baker, Wesleyan missionary, a Shadrack Seileka, a native assistant missionary, catechist, and five students. The circumstances under which this atrocious crime were perpetrated may be narrated very briefly. In the expectation of having leave of absence in 1868, the Rev. Mr. Baker felt exceedingly desirous to gain over to Christianity the few remaining tribes of the island which are still heathen, as well as to visit the different tribes of Viria, Soloira, Navunidakua, and Dawaran, which have lately wholly, or in part, embraced Christianity. On the morning of the 13th of July he prepared to take his departure, but did not tell either his colleague, the Rev. Jesse Carey, at Rewa, or his wife, that he was thinking of making inquiries as to the possibility of his being able to cross right over the land to the westward, so as to arrive on the coast at Vuda. He left, saying he would be back again in ten days On Saturday, the 20th July, the party arrived at Gayadelavatu, the principal town belonging to the Navosa tribe. Though they were not received with cordiality, no hostile demonstrations were made, and the whole party went peaceably to rest. Early the next morning, however, Mr. Baker observed that the natives were moving about in an excited manner, and had left their planting. He seemed now to apprehend the worst consequence, for he said, "Boys, dress yourselves, and let us be off, for we shall be killed to-day!" When Mr. Baker had conducted their morning devotions—singing, reading, and praying—he stepped out again, whereupon the chief Nakatakataimosi came up and said, "Come, let us show you the path to Vuda!" Mr. Baker called his party out, and when all were ready they took their departure, the chief leading the way with a small battleaxe in his hand, being closely followed by Mr. Baker, Shadrack Seileka, the native minister; Nemani Raqio, and Aisea Nasekai, catechists; and Sisa Tullekutu, Taniella, Ratuvesi, Josifata Nagata, Nafitalai Torau, Setereki Madu, and Josifata Naharawa, who were students in the Circuit Training Institution, under Mr. Baker's superintendence. These all followed on in single file. After proceeding thus for about 100 yards, Josifata Nagata saw a small bag belonging to the party in the hands of one of the heathen. He went to him and asked for it, when the man replied, "No, go on; I will cary it." Whilst Josifata was thus turned round, he saw the heathen coming rapidly out of the different houses with their guns and clubs, and hurrying likewise very suspiciously after them. He turned and ran, and, with a companion from the institution, who, too, was a few yards behind the main party, rushed past Aisea, the catechist, into the middle of the line, saying at the same time, "We are to be clubbed!" Aisea, who was carrying a small tin box upon his right shoulder, replied, "If we are that won't save you!" which he had no sooner uttered than he was struck with a club from behind. The box, however, received the full force of the blow, and merely glanced against the left side of his head. He dropped the box and rushed from the path. Mr. Baker turned round at once on hearing the stir behind occasioned by the two boys running into the line from behind and the noise of the blow upon the box, and with his right hand upraised he said, "Don't run away;" or "Dont" when the chief, who was immediately before him, turned sharply round at the same time, and struck him on the lower part of the back of the neck with his axe, and he fell dead upon the spot. The native minister, who was but a few yards or feet behind, stooped down over the body to kiss it, saying as he did so, "We will die together with our missionary," in which position he too was chopped down. The catechist Nemain was shot, and all the others, with the exception of Aisea and Josifata, were instantly despatched. These men only ran a few yards and then threw themselves down, and crept under the long and decayed reeds, not daring to move lest the least rustle should betray their whereabouts to those who were diligently seeking them. By the exercise of a geat amount of skill both of them managed to escape, and convey the tidings to the headquarters of the missionaries. The cause of the murder, and the extent to which the plot was participated in by the Navosa natives are points upon which we are not yet fully informed. Reliable information has, however, been obtained that a chief of an influential tribe sent some months ago a club to the various tribes which Mr. Baker visited, and asked them to murder any who might attempt to cross over the land. Whether it has been done to stop the further advance into the interior of white settlers, or is an attack upon Christianity by the heathen, or is a challenge to Thakobau, cannot yet be satisfactorily ascertained. The two latter reasons appear the most probable. It is not intended that the perpetrators of this cruel and unprovoked murder shall go unpunished. At the time when the intelligence of the crime was despatched, preparations were being made to send an army into the interior to punish all the tribes concerned in the affair. The Chief Thakobau had been applied to by the acting Consul for the production of the murderers of a British subject, who had promised to do his utmost to secure them. The white residents had held meetings, and had resolved to assist the chief by furnishing him with arms and

ammunition. It is to be hoped that prompt justice will be executed on the murderers."

—*Overland China Mail*, Nov. 1: The *Malespina*, mail steamer from Hongkong to Manila (reported as 21 days missing in our last) is now given up as lost.

The P. M. C. steamer *Great Republic* left for San Francisco, *via* Yokohama, on the 15th October. She carried 1,700 tons of cargo and several passengers. The line now seems an assured success. 4 screw steamers of 4,000 tons burden will, it is said, be shortly added to the line.

The Lord Bishop of Victoria arrived last mail, and was installed on Sunday (27th ultimo), St. Paul's College is to be reorganized, and Chinese boys will now pay for their education.

News has arrived at Hankow of a revolt *en masse* of the people of a prefecture not far from Peking and of their having marched upon the capital. It is not, however, as yet confirmed.

—*Times of India*; Zoula, Novembor 11th: The work of reconnaissance in which the officers of the Pioneer party have been closely engaged for some fifteen days, is still being prosecuted with vigour, and a most difficult and harrassing work it is. Colonel Merewether and party, consisting of Colonel Wilkins, Colonel Phayre, Dr. Lumsdaine, twelve troopers of the 3rd Light Cavalry, with a sufficient complement of followers, mules, horses, &c., have just returned from a ten days' tour round the head of Annesley Bay. They started from Zoula (or rather the camp near it), on the 21st of October, and on the last day of that month returned to the shore opposite the island in Howakil Bay, known as Jibbel Bucker, some forty or fifty miles north-west of Amphillia Bay. The result of their explorations is considered by Colonel Merewether to be as conclusive, as it is unsatisfactory. It seems to be established beyond doubt that there is no means of access into Abyssinia for even a small body of men between Arifila, some five hours' march from Zoula, and Upper Ragule, a distance of at least sixty miles along the eastern slope of the mountains over against Annesley Bay. Nevertheless, although the passes and ravines on these hills afford no road into the interior, there are situated thereon several positions which it may be considered desirable to hold. Near Senafe, for instance, or away in the direction of Adigerat, it is believed a capital sanitarium could be secured, possessing not only a cool mountain climate, but all the blessings of good perennial water, and only requiring the construction of a suitable road, perhaps from fifteen to twenty miles in length, to render it easily accessible."

—A pamphlet descriptive of a 'danger-indicator' for steam-boilers, mentioned in the *New York Times*, gives the following explanation of many explosions; "The ebullition of water expels from among its particles the air which ordinarily lessens their mutual cohesion, and enables them to easily expand by heat. When ebullition has ceased after such expulsion, and the water becomes quiescent, its cohesive power is resumed so unyieldingly that the water may be heated up to 100 degrees above boiling point without commencing to evaporate; but when it does, either by the intensity of the heat or by some sudden mechanical disturbance of its particles, begin to boil and expand, it does so with a rapidity and explosive violence almost equal to that of gunpowder."

TELEGRAPHIC NEWS..

London Nov. 8th.—A fearful hurricane has occurred at St. Thomas' in the West Indies. The whole town is in ruins. Five mail steamers and fifty ships have been wrecked.

The Italian Government is consulting its law officers relative to the prosecution of Garibaldi for violation of the law.

11th.—The Bishop of Oxford has made a great speech in support of Indian missions.

At the Lord Mayor's dinner on Saturday, Mr. Disraeli expressed his confidence in the maintenance of peace. He also said that the Revenue at present was flourishing.

Food riots in the West of England still continue.

12th.—The *Moniteur* says that the Emperor Napoleon has expressed to the Italian Government his lively satisfaction at the recal of the Italian troops from Papal territory.

Latest advices from Italy state that patriotic efforts are being made to restore order, and strengthen the friendly relations between the two Governments, and that when order is restored, the French will gradually evacuate the Roman territory.

All the European Powers are favourable to a Conference to settle the Roman question, and formal instructions have been despatched.

13th.—A despatch dated the seventh instant has been received in Paris from the Italian Government, which replying to France, says that Italy expects the withdrawal of the French troops from Rome, and that a prolonged intervention would be an obstacle to a stable arrangement. The September Convention having wholly failed, a settlement by harmonising their interests is urgent.

The Commission appointed to try the Manchester Fenians is closed. Five Fenians have been condemned to death, seven to penal servitude, and thirteen have been discharged.

14th.—The directors of the P. and O. Company, in convening their annual meeting for the 6th of December, announce the conclusion of the terms of contract with Government, for a lengthened period, for the new increased India and China mail service, which will be submitted to Parliament at the approaching session.

The directors also state that the financial result of the past year's operations, will not warrant them in recommending a dividend.

France has invited all the European Powers to a Conference [on the Roman question] without specifying either time, place, or programme.

The Pope, in receiving the French officers, expressed his thanks to the Emperor Napoleon.

15th.—Maguire, one of the five Manchester Fenians, who were lately condemned to death, has been pardoned. The execution of the other four Fenians, is ordered to take place on the 23rd November.

M. de Lavelette, a member of the French Ministry, has resigned. M. Ernest Picard succeeds him as Minister of the interior. M. Magne has been appointed Finance Minister.

15th.—Messrs. Neil Brothers estimate the American cotton crop at from 2,750,000 to 3,000,000 bales, and ridicule the estimate made by the American Statistical Bureau.

The Conference on the Roman question proposed by the Emperor Napoleon encounters very divergent views.

The Prussian Chambers have been opened, and the King's speech on the occasion was very pacific.

The island of Tortala has been submerged, resulting in the loss of 10,000 lives.

18th.—Sir Stafford Northcote has refered the question of a revision of the Furlough Rules to a committee of the Indian Council.

The *Times* of to-day, writing on this subject, strongly advocates the redress of the grievances complained of.

The leading mercantile firms connected with India have memorialised Government to give a guarantee to the Anglo-Indian Telegraph Company.

The Bombay mail of October 29th reached Suez on the 11th November.

19th.—Parliament was opened to-day.

The Queen's speech, after expressing regret at the necessity of assembling the members at this unusual time, says—

The Abyssinian sovereign, in violation of international law, continues to hold in captivity several of my subjects, some specially accredited by myself. His persistent disregard of all friendly representations left no alternative but a peremptory demand for their liberation, supporting it with adequate force. I have accordingly directed an expedition to be sent for that purpose alone, and confidently rely upon the support and co-operation of Parliament in my endeavour at once to relieve the captives from their unjust imprisonment and vindicate the honour of the Crown.

I have received from all foreign Powers friendly assurances, and have no reason to apprehend any disturbance of the peace of Europe.

The dispersion of the Garibaldian volunteers has relieved the Papal territory from the danger of external invasion, and I trust that the Emperor Napoleon will find himself enabled, by an early withdrawal of his troops, to remove all possible grounds of misunderstanding with the King of Italy.

The treasonable conspiracy, commonly known as Fenianism, which was baffled and repressed in Ireland, has assumed in England a form of organised violence, assassination, and outrage, which requires to be vigorously put down, and I rely for its effectual suppression, upon a firm administration of the law, and the loyalty of the mass of my subjects.

In conclusion, the speech announces the introduction of Scotch and Irish Reform Bills, Educational, and other measures.

Miscellany.

—The *Church Missionary Intelligencer*; Rev. J. R. Wolfe, Fuh-chau, China:

I have good news to impart to you of the work going on at the station in Ming-ang-teng. I hope, D. V., at the end of the month, to admit over twenty into communion with the church of Christ at this place. The work there has shown considerable interest from the very first, and circumstances have required my presence there more than at all the other stations put together. We have been brought into contact with the Chinese authorities there more than at other places, perhaps from the fact that we wanted to buy a piece of land whereon to build a bungalow which would serve as a sanatarium for the Mission. We have met with a great deal of opposition from the gentry and local authorities, who have issued proclamations against us, denouncing Christianity in the severest terms, and heaping upon its followers the most opprobrious names. The city authorities interfered, claimed the land as Government property, and forbade me to purchase it. There was a great deal of opposition, but at length the owner of the property, a heathen, came forward, produced evidence that it belonged to himself and not to Government, and asked me to accept the land in question as a gift on behalf of the Mission. He placed the deeds in my possession, and said, "I do this because I see you are good men, whose object is to do us poor Chinese good. You have been basely misrepresented by the gentry and officers" I thanked the old man and said, I would rather purchase the place for its proper value. He replied, "If you will not accept it, the land is worth 120 dollars. But what is that between us." I have since learned that he is the friend of one of the candidates for baptism. We have, however, declined the old man's offer, as the doctor thinks it is not the best place that could be obtained for a sanatarium, and the English Consul thinks we had better not disregard the request of the Chinese authorities that we should not buy the place. With regard to the proclamation above mentioned, I thought it my duty to answer it in a public manner. Accordingly I got the senior catechist to write out, at my dictation, an answer, with the clauses of the treaty which bear on Christianity, attached to it. Brother Cribb and myself then proceeded to Ming-ang-teng, and posted it, in the shape of a large placard, all over the town and village, side by side with the Mandarin's, to which it was an answer. The excitement of the people was great. All came to read our answer. The Mandarin immediately sent for us to talk with us. We then refused to go. He again sent, and denied that he had any part in the matter; that the gentry had compelled him to put his stamp to the objectionable proclamation. We told him we held him as the responsible party. He then ordered his own proclamation to be torn down, and requested to be told what he could do to repair all the injury he had done to us. We replied, "Nothing short of a second proclamation, declaring that all he had said in the first against Christianity was utterly false, and that it was contrary to law for any one to molest Christians because of their religion; that the Emperor had already given full toleration to Christianity, and protection to its followers, and that it would be his (the Mandarin's) duty to see that this law was respected; and that if any one was found molesting the Christians in any way, he would prevent it." All this he did the next day in a fresh proclamation, telling the people that when he put his stamp to the first proclamation, he was entirely ignorant of the law, or of the existence of the treaty which gave to Christianity a legal standing; and concluding with these words—"If any one rashly disobeys this, and molests the Christians in any way on account of their religion, I will have him apprehended and severely punished in my presence." But it was too late to protect himself. The English Consul became aware of the existence of the objectionable proclamation, and demanded his immediate dismissal from office. This has since taken place, and a new man has succeeded him, who, it is to be hoped, will show more wisdom, and not be led away by the violence and fanaticism of the gentry and literary class. This matter has brought the cause of Christianity fully before the mass of the people in this place, and it has done much good for the cause of Christ at Ming-ang-teng. Since that time the number of inquirers has increased, and there are hopes of a still greater increase. The catechist is very

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earnest and faithful, and takes great pains in instructing the inquirers carefully in the word of God. He has devoted three nights a week, exclusive of Sunday, to private teaching, with the inquirers and candidates. There is rather a remarkable incident connected with one of these meetings which occurred recently, and which it may be interesting to relate. One evening, as the Christians were all sitting round the table listening to the catechist expounding the third chapter of Genesis, and explaining the temptation, the fall, and the first promise, "I will put enmity between thee and the woman," &c., suddenly the little company were startled by the sight of a large serpent, coiled round the beam quite close to the table, hissing with all its might at the catechist. All flew to the door, but the catechist brought them all back, saying, "Come, let us bruise his head, and then continue our meeting." So they set to, and succeeded in killing the serpent, and then buried him in the garden, and afterwards enjoyed their meeting, praising God for his kind protection from the serpent's bite, but, above all, that He had saved them from the power of the old serpent, the devil, in calling them to a knowledge of Jesus Christ, and giving them faith in the power of his death to redeem their souls from sin and death.

—President Day of Yale College, Connecticut, died August 22nd, at the age of 94. Among his contemporaries, President Quincy of Harvard College reached the age of 92, and President Nott of Union, that of 93. Three of the college classmates of President Day, exceeded the age of 90. Like Professors Silliman, Kingsley and Knight, all of Yale, he only laid down his office after fifty years' service.

—At the Wallaroo Copper Mines in S. Australia, metal tanks for collecting rainwater had been constructed, a population of some thousands, with all their horses, cattle, sheep, drank only distilled water. In the rainless region on the Pacific Coast of South America, the entire population between the 18th and 28th degrees of latitude, have for many years derived their supply of potable water from sea water distilled with coal from England costing £3 per ton. Even the locomotives are driven with distilled water.

—The Central Pacific Railroad attains a height of 1,300 feet at a distance of 160 miles from San Francisco; 2,448 feet at 178 miles; 3,285 feet at 188 miles; 4,125 at 197 miles; 5,300 at 208 miles; 7,042 at 229. Between this and a distance of 1,267 miles, the altitude ranges from 4,000 to 7,000. At the distance of 1,307 miles it reaches its highest altitude, 8,242 feet. At 1754 miles it has fallen to 1458 feet.

—Dr. Halford, Melbourne, thinks the *materies morbi* of cholera is a poison nearly allied to that of the cobra-di-capello.

—Five European gentlemen have arrived in Pekin, to labor as Professors in the new Government University, in which the languages, arts and sciences of the West are to be taught.

—Telegraphic communication has been established between the United States and Cuba by means of a submarine cable.

BIBLE CIRCULATION IN RUSSIA.

(*British and Foreign Bible Society's Report.*)

St Petersburg.— The past year has seen Russia with steady purpose making fresh advances in all that pertains to the effective civilization of the Empire. Law and liberty are rapidly becoming familiar realities in the country. Through the new courts, with their public trials, justice is administered more economically and more rapidly than before. The relaxafion of the laws of the censorship, and the enlarged freedom conceded to the press, are changes greatly contributing to the peace and stability of society, and reflect honour on the sagacious counsels which preside at the helm of government. Education is likewise spreading, and working changes amongst classes greatly needing its elevating influence. If an adequate supply of teachers could be secured, more in number, and higher in qualification, the national progress would be accelerated. Some additional facilities need to be provided, if all the opportunities which the late emancipation movement offers are to be really accepted and improved. The wicked attempt upon the Emperor's life, which roused universal indignation, has been made the occasion of certain beneficial acts and suggestions. At first, a degree of alarm was mingled with lively gratitude at the Monarch's merciful escape from the designs of an unscrupulous assassin; but as the feeling of agitation subsided, the gratitude of the nation began to take a practical effect. New philanthropic and educational institutions were founded, and those already in existence received an accession of funds and sympathy. Closely identified with the development of education is the progress of Bible distribution. As soon as new schools are brought into operation, the Scriptures are constantly and systematically introduced, and thus a religious element is imparted to the education which is supplied. In the army and navy the officers are required to give regular instruction to their men; and it is found that as soon as the rudiments of spelling are overcome, the first reading book generallly adopted is the New Testament, or the Four Gospels. When libraries are formed for the benefit of the people, the Scriptures have a prominent position. It is impossible to contemplate the many changes taking place in Russia without admiration of the policy which has dictated them.

In regard to the dissemination of the Holy Scriptures, it may be observed, that the Synod of the Russo-Greek Church continues its printing operations with considerable vigour, and thousands of the Gospels, New Testament, or Psalms, in Slavonic and Modern Russ, are dispersed through the vast Empire, These editions are issued at comparatively cheap rates, to place them within the reach of the poorest classes. The 32mo. Testament, of which large editions have been struck off, is now stereotyped, so that applications can be met with much more despatch than formerly. Your Society is necessarily dependent upon the presses of the Synod for all the Modern Russ Scriptures distributed, through its agency, in Russia.

There is now a growing circulation of God's Word in the country, and the work may be expanded far beyond its present limits. There are devoted men and women who are engaged in Colportage, bearing the Scriptures from house to house, and even offering them in the streets. Some extracts from their journals will be sufficient to show that the Bible is very precious to the Russian population. It is necessary to state that these Colporteurs are not in the service of your Society, although drawing supplies of Scriptures from your Depot. The Committee are indebted to friends in St. Petersburg for the following record of Colportage experience:—

'My work was most gratifying; and although it may be said that amongst all classes of the Russian population the New Testament was received with joy, it must be stated that, in A—, those who most gladdened my heart were Russian priests. It was through members of the Russian clergy that I really obtained permisson to sell the Word of God: and they, more particularly in the first week, came almost every evening to me to buy New Testaments. The Russian clergy (inclusive of the Bishop) purchased for the book shop, established a short time since for the sale of religious books, no less than 3000 New Testaments at one time. The senior priest, more than any other, manifested real interest in my work. As I lived on his premises he was able to learn, day by day, what amount of success I had had in my efforts to sell the Word of God: and this, as he told me, led him to speak with other clergymen on the subject of trying to find a suitable and trustworthy man who should offer the New Testament from house to house. He informed me that such a man had been found; and now we shall have Russian priests carrying on a work of Bible Colportage in the city of A—. Bless the Lord, O my soul!

'Many houses were entered by me from a feeling of duty, and the same feeling prompted me to offer my books to many who passed me in the streets; but one day on passing a large house, I felt an irresistible impulse to go in. Here you must enter, I thought to myself, and thus I was found in the house of the great merchant of A——. Every one in the extensive counting-house bought copies of me, as well a number of persons who came there on business. I think I had to return to the house ten times with my books, and the friendly people there sent me to one address and then another, at each of which I was able to sell some copies. I had already passed an elderly gentlemen in the street, when the thought occurred to me that I ought to invite him to buy a New Testament; I went back after him, and on seeing my Testament, he asked me to step into his house; and frequently have I been there since, for not only did he require a New Testament for himself but for many among his friends and acquaintances."

PASSENGER ARRIVED.

Per B. and B. S. Co's Str. *Krishna*, Captain Hanscom:

From Suez.—Mr. and Mrs. and Miss. Forde, Mr. L. Banks, Dr. and Mrs. E. Drew, Mr. and Mrs Parsons, Capt. H. W. Wood, R.E., Dr. A. C. McLeod, Mrs. Grant and baby, Mr. and Mrs. Giles and baby, Mr. J. Morris, Mr. and Mrs. Ryan and 2 children, Mr. W. F Gray, Mr. A.S. Hinds, Mr F. Lindley, Mr. S. Fearn, Mr. J. Bedford, Mr. D. Murphy, Mr. J. Rogers, Mr. Carapet Mamagonian.

From Aden.—Mr. Waljee Cutchra, Mr. Syed Salom, Mr. Hajee Abdool A. Gunny, Mr. Salom bin Ahmed, Mr. Kessowjee Canjee, Mr. Goolam Hosain Tyebally.

PASSENGERS SAILED.

Per B. and B. S. S. Comqany's steamer *Ganga*, Captain Bainbridge, to Aden and Suez:—

For Trieste.—Colonel Curtis.

For Suez—Mrs. Waddington, Lieut. and Mrs. Stevenson, Miss Burrowes, Messrs. Watson. Smith, Flowers, Wetherall, Humphreys, Murray, Garrow, Hanlon, P. Hanlon, Narenzi, and a tronp of gymnasts.

DOMESTIC OCCURRENCES.

BIRTH.

TAYLOR— November 20th, at Bombay, the wife of the Rev. J. Taylor, Girgaum, of a son.

MARRIAGES.

MCKAY—CHURCHILL—November 14th, at Christ Church, Bombay, William Rowland McKay, 3rd Dragoon Guards, eldest son of William McKay, Esq., of St. Stephen's Green, Dublin, and Kilmore Co-Meath, Ireland, to Marian, eldest daughter of the late John Churchill, Esq., of the Grove, Milton, Kent.

SLADE—HIGGS—November 15th, at Christ Church, Byculla, by the Rev. E. H. DuBois, Mr. James Slade, of the P. nnd O. Company's Service, to Grace Gemima, third daughter of the late John Alexander Higgs of the H. E. I. Company's Dockyard.

DEATH.

GOCULDASS—November 19th, at Malabar Hill, after an illness of 3½ months, Goculdass Taizpall, aged 46 years.

Advertisements.

MESSRS. DRURY & GOODE,

GENERAL CONTRACTORS, &c.

INVITE inspection of their designs, with Price List, for Head Stones, Tablets and Monuments, which they are disposed to do at reasonable rates. 28 Parell Road, Chinchpoogly.

March 14th 1867.

HOUSES AT MAHABALESHWAR.

MR. PAUL MYATT, House Agent at Mahableshwar, has fifty houses to let at from Rs 20 to Rs. 100 per month and upwards, for the cold season.

The Cold Season is considered to reckon from 15 of October to the end February, and the Hot Season from the 1st March to the 1st of June. The most pleasant, genial, and temperate is the Cold Season when Mahabaleshwar should be visited, and at which period it resembles an European spring, and is most delightful, as the air is clear, and bracing, and the few Visitors who do then come always get Houses very cheap, to hire, either by the month, or for the season. Apply to Mr. Myatt, as above.

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